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⇒ NEW TESTAMENT SUPPLEMENT ⇒

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The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

Edited by William R. Harper, Yale University, New Haven.

STUDY V.—BEGINNINGS OF OPPOSITION. MARK 2:1-22.

Résumé of Studies I.-IV. 1. The ministry of John as a preparation for the Christ. 2. The early life of Jesus and the events which opened the way to his public ministry. 3. An outline of his life and work from the baptism to the events now to be considered.

I. The Material Analyzed.

Read carefully Mark 2:1-22, and be able to make a definite statement upon each of the following points:

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|-----------------------------------|--|
| 1. return to Capernaum (v. 1); | 5. associates of Jesus (v. 15); |
| 2. a paralytic healed (vs. 2-12); | 6. Jesus criticised; he replies (vs. 16,17); [22]. |
| 3. teaching by the sea (v. 13); | 7. discussion about fasting (vs. 18- |
| 4. a new disciple (v. 14); | |

II. The Material Compared.

1. With vs. 1-22 cf. Mt. 9:2-17; Lk. 5:17-39.
2. Note in Matthew, 1) the brevity of the narrative of the miracle; 2) the multitude's idea about Jesus, v. 8, "men"; 3) the name Matthew, 9:9; 4) a characteristic addition, 9:13.
3. Note in Luke, 1) the audience, 5:17; 2) the condition of Jesus, 5:17; 3) details about Levi, 5:27-29.
4. Note in both, 1) more definite statements about the opposition to Jesus, Mt. 9:4; Lk. 5:30; 2) the fear of the people, Mt. 9:8; Lk. 5:26.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 1. *The house*; i. e. of Peter, cf. 1:39.
- 2) V. 2. (a) Observe Mark's characteristic details which appear also in vs. 3,4. Do they suggest that here is the narrative of an eye-witness?
(b) *The word*; (Mk. 16:20; Lk. 1:2; Acts 8:4). Abbreviated term for the gospel of the Kingdom of God; cf. Mt. 13:19; note similar use in the O.T.
- 3) V. 3. *Man-sick-of-the-palsy*; i. e. a paralytic.
- 4) V. 4. Note the phrases *uncovered* and *broken it up* (lit. "scooped it out"), and observe their appropriateness to an oriental dwelling.

- 5) V. 5. *Faith*; (a) of whom? (b) in what?
- 6) V. 8. *Perceiving*, etc.; contrasted with the "reasoning" of the scribes, an immediate and full spiritual insight; What light on the intellect of Jesus?
- 7) V. 9. (a) *Is*; emphatic. What was the underlying thought of the scribes?
- 8) V. 10. (a) *Son of Man*; (cf. Dan. 7:13,14) (1) a title of the expected Christ, but not in common use; (2) it emphasizes his lowliness and universal human relations; (3) it both reveals and conceals that he is the Christ.
 (b) *Power*; note Jesus' consciousness of authority, cf. 1:22,27.
- 9) V. 13. (a) *Sea-side*; what sea?
 (b) *Multitude*; describes a social class, "the common people" (cf. 12:37).
- 10) V. 14. (a) *Levi*; (1) meaning of the name?
 (2) another name, Mt. 9:9; (3) how explain the fact of two names? cf. Mt. 16:17,18; Acts 13:9. (4) what probability of his previous acquaintance with Jesus?
 (b) *place-of-toll*; custom-house; why needed in this region?
- 11) V. 15. (a) *Publicans*; cf. Lk. 5:32; 19:8; Mt. 5:46,47; 18:17; 21:32. From these and other passages learn something of their business and social position from the Jewish stand-point.
 (b) *Sinners*; either (1) merely foreigners, or (2) persons who did not strictly observe the Jewish law, or (3) people of vicious lives.
 (c) *Disciples*; (1) first used here in Mark to describe Jesus' associates; (2) meaning of the word; (3) whom did it here include?
- 12) V. 16. *Pharisees*; meaning of the word?
- 13) V. 18. (a) *John's disciples*; (1) where was John? (2) how account for their union with the Pharisees in view of Mt. 3:7? (3) motives in their question?
 (b) *Were fasting*; i. e. at the time of this feast. Reasons why Jesus and his disciples should fast; (1) either it was a legal fast-day, or (2) as a mark of their piety.

2. GENERAL TOPICS.

- 1) **The Miracle.** Vs. 3-12. (a) From the material at hand seek to picture the whole scene as vividly as possible; (b) note in relation to the person healed, his disease and apparent physical condition; (c) study the word of forgiveness (v. 5), and consider the possible inferences from it as to (1) the man's mental and moral state, (2) the insight of Jesus, (3) the prominence of the spiritual element in his work; (d) observe the internal evidence for the miracle, (1) the opposition of the scribes silenced, (2) the feelings of the people (v. 12), (3) other possible arguments.
- 2) **First Principles.** Vs. 17,19-22. (a) Note carefully the characteristics of these answers of Jesus as (1) indirect, (2) pictorial (cf. Lk. 5:36, "parable"), (3) comprehensive; (b) study each one as exhibiting some phase of Jewish life, e. g. (1) medicine, (2) marriage (explain these words as connected with a marriage, *sons-of-the-bride-chamber*, "bridegroom," "cannot fast," "shall-be-taken-away"); (3) clothing (explain "undressed," "fill it up," "worse rent"); (4) making and keeping of wine; (c) decide whether these phrases have each a special meaning in the teaching which Jesus here conveys, and if so, note especially "sick" (v. 17), "bridegroom" (v. 19, cf. John 3:29), "shall-be-taken-away" (v. 20), "old garment" (v. 21), "new wine," "fresh wine-skins" (v. 22). (d) Study the whole (1) as answers to the criticisms of vs. 16,18; (2) as revealing the principles of Jesus concerning the persons he seeks, and his methods of dealing with them; (3) as disclosing the spirit of the new company; (4) as opposed to the prevailing religious ideas of the time.

IV. The Material Organized.

1. *Classify the material*, as in previous "studies," under the following heads: (1) persons; (2) habits and customs; (3) institutions; (4) miracles; (5) important events; (6) characteristics of Jesus; (7) literary data.

2. Condense the material into the briefest possible statement under the leading thought of *Beginnings of Opposition*, e. g.:

Questions are raised in the course of the work of Jesus about his right (1) to forgive sins, (2) to associate with publicans and sinners and (3) to refrain from fasting. He answers the first by working a miracle of healing; the second, by the declaration that his mission is to call sinners; the third, by showing that fasting is not suited to the spirit of his disciples and would only injure their religious life.

V. The Material Applied.

FASTING. 1. The spirit and purpose of fasting as a religious exercise. 2. Its relation to the Christian life; 1) regarded as foreign to the spirit of Jesus, 2) allowable and desirable in certain circumstances, 3) the great condition which regulates its use (vs. 19,20)—relation to Jesus Christ, 4) limitation of its practice, e. g. by health, duty, personal feelings, etc., 5) dangers both physical and spiritual in its exercise, 6) its relation to the religious needs of the present day.

STUDY VI.—THE FIRST CONFLICTS. MARK 2:28–3:6.

Resumé. 1. Recall the occasions on which Jesus began to encounter opposition. 2. Mention the persons from whom it came. 3. Note the teachings of Jesus which were likely to arouse it.

I. The Material Analyzed.

Read carefully Mk. 2:28–3:6, and be able to make a definite statement concerning each of the following points:

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|---|--|
| 1. Disciples pluck grain in the fields
on the Sabbath (v. 23); | 4. Jesus in the synagogue (ch. 3:1);
5. Pharisees watch him (v. 2); |
| 2. Pharisees question (v. 24); | 6. a withered hand healed (vs. 3–5); |
| 3. Jesus replies (vs. 25–28); | 7. plots against Jesus (v. 6). |

II. The Material Compared.

- With 2:23–3:6, cf. Mt. 12:1–14; Lk. 6:1–11.
- Observe additional points: 1) explanatory, Mt. 12:1,9,10,13; Lk. 6:1,6–8,11; 2) characteristic, Mt. 12:5–7; 3) another argument, Mt. 12:11,12.
- Review the order of events in Mk. 2:1–3:6, and note how Matthew follows a different order. Cf. Mt. 9:18–11:30.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- V. 23.** *Ears of corn*; (a) either wheat or barley; (b) both ripened in April. The time of the event may have been either just before or just after the Passover.
- V. 24.** *Not lawful*; (a) the three-fold action of the disciples, cf. Mt. 12:1; Lk. 6:1; (b) cf. Deut. 23:25; Ex. 16:25,26; 20:9,10, and determine what was the offense charged.
- V. 25.** *What David did*; (a) examine the history referred to; (b) wherein lay the force of this argument?
- V. 26.** (a) *Abiathar*; (1) the historical difficulty here; (2) various explanations proposed?
(b) *Shewbread*; cf. Lev. 24:5–9. What reason for supposing this event to have occurred on the Sabbath?
(c) *Gave to them*; what added argument here?
- Ch. 3:1.** *The synagogue*; i. e. of Capernaum, cf. Mk. 1:21.
- V. 2.** (a) *Watched*; a new attitude toward Jesus.